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OUR SUNDAY VISITOR

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A NATIONAL WEEKLY — THE HARMONIZER — PRICE IN U. S. 2c PER COPY

ume XIII — HUNTINGTON, INDIANA, NOVEMBER 2, 1924 — Number 29

bservations on Recent Study-Travel Abroad

(BY THE EDITOR)

FRANCE.

EPUBLICAN France offers many perplexities to the traveler, especially to an American, whose conception of a Republic is so different from that of the Frenchman.

However, there is not a vast difference between form of government in France, the Constitutional monarchy h obtains in England. In most pean countries the King or Prest is anything but the ruler of country. His Prime Minister, or etary of State, heads the govern-, and the President or King is expected even to express himself olitical questions. The principal tion brought against M. Miller- during the late campaign, was he had expressed a political opin- on the question of Reparations. Kings and Presidents are expect- o stand apart from the strifes of ical parties, and exhibit a digni- hich will command respect. The ent rulers of France are M. ergue, President, and M. Her- Prime Minister. The latter had Mayor of Lyons, and had long known throughout France as a al socialist, and as an anti-cleri- The former, despite the over- ming Catholic population of ce, is a Protestant.

e change in the personnel of the ch rulers does not signify that people preferred a policy which s Catholic. If religion had enter- he campaign at all, the people d rather have expressed a prefer- for a more Catholic governing , because the Church is much bet- liked than it was ten and twenty s ago. In France the idea pre- that religion should have abso- ly no part in politics, and mem- of parliament will, in their rep- tative capacity, vote entirely rent from what they would as pri- individuals. For instance, at the the Separation Law was passed, Senators and Deputies voted for secularization of education, and reached down into their pockets y for the support of private re- s schools, and sent their children hem.

There are so many political parties in France that the party in power is able to perpetuate itself, unless economic conditions demand a change. The philosophy of such a situation is that the government employs several million voters consisting of all the postmasters and mail carriers in the land, all school teachers, policemen, all the workers in tobacco, cigar and cigarette factories besides many railroad workers. The votes of this army would outclass that of any other one party, except under extraordinary economic conditions such as obtained during the last year of Millerand and Poincare.

In order to reduce government expenses, Poincare discharged thousands upon thousands of men, and threatened to reduce the budget to the extent of 1,000,000,000 francs by further reductions. Then came the fall of the franc, with the consequent raising of taxes, for which the powers that be were blamed. Add to these factors the unrest, which was aroused by difference of opinion concerning the Ruhr situation, and you have the real explanation for the overthrow of the existing government in May.

The outlook for the Catholic Church in France was excellent until the recent change in political rulers, and while Herriot had a few anti-clerical planks in his platform it is believed he will be very slow about trying to enforce them. If the French only had the spirit of the people of Alsace-Lorraine, they could make any government be good.

It has long been said that the Frenchman is either very fervent or cold in the faith; that there are very few who would occupy a middle place between these extremes. While this is not altogether true, the two extremes are quite noticeable.

France is the home of world-cherished shrines. Everybody knows of Lourdes, of Paray-de-Monial, where the Sacred Heart appeared, of Lisieux, where the Little Flower lived and died. The writer was at Lourdes on the feast of the "Apparition," February 11th; and visited both the cemetery grave and the present tomb of The Little Flower.

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SCHOOL BOARD HEAD DENOUNCES AMENDMENT

(Detroit News, October 11, 1924)

Allan Campbell, president of the Board of Education, added his name to the long list of civic leaders who have denounced the school amendment to be voted for in Michigan.

SAYS IT IS WHOLLY IMPRACTICABLE.

"The proposed school amendment to the state constitution has not the approval of any educators of whom I have knowledge. It is not put forward by educators having at heart the advancement of education. It has not the approval of the public school authorities.

"On the contrary it is to be severely condemned as an interference with our educational system. It is wholly impracticable and not to be thought of by anyone acquainted with conditions.

"We now have in this state the necessary supervision over all schools, public, private and denominational under the state commissioner of public instruction. And the officials and teachers of the non-public schools are co-operating with the state and city authorities in a commendable way, seeking to establish and maintain a uniform standard whereby their children are graduated into the high schools and colleges on the same basis as public school graduates, and whereby their teachers qualify themselves by normal school training on a basis of standardization and harmony.

"Should this amendment pass a chaotic condition would result. Each year the Board of Education strives to carry out a building program that will adequately seat the public school children, but each year we are some 10,000 seats short of the necessities for the ensuing year. This results in placing thousands of public school children on half-day sessions.

A SEATING PROBLEM.

"Should the 150,000 public school children be suddenly augmented by 100,000 parochial school children the result would be that 100,000 children would be placed on half-day sessions. And whose children would these be that would go without seats? The proposal is ridiculously impractical, and even if it could be carried into effect without chaos the burden imposed upon the taxpayers, who now escape the cost of educating these parochial school children, would be very great and without cause.

"So much for the impracticability and the cost. But to my mind even more important objections lie against this proposed school amendment. As a lawyer I believe it to be unconstitutional. As a member of the public school board I believe it to be unnecessary. As a citizen I believe it to be a violation of the spirit of the founders of the nation who established freedom of education, of opinion and of religion."

Lady Government Official on Woman's Place in Community

Miss Margaret Bondfield, Parliamentary Secretary to the Minister of Labour, in England.

AFTER indicating the right of women to be free to take any place in which they can efficiently give service, she remarks that, after all, the great mass of women will, to the end of time, be concerned for the greater part of their lives in "the business of home making." She then proceeds:

"I think a very strong indictment can be drawn up against the modern woman in her attitude towards this important function. The most vocal section of womanhood appears to think that to be an architect or a doctor is to be something superior to the home-maker. I hold entirely the contrary view. The woman who fulfills the function belonging to her sex, who builds up the life of the family around her, who recognizes the importance of bringing to the service of the home every development of science, who realizes that her job is to create an environment for every child, and such an influence, particularly for the potential fathers of the world, as to raise the whole life of civilization to a higher plane—that woman is doing the greatest work in the world. I have very little patience with the woman who wants to leave husband and children to the care of paid labour, while she herself seeks outside work because it is more intellectual.

"To my mind, the ordering of a home, the bringing up of children, the insistence of bringing to the home the best possible help that modern achievement can provide, require not merely the greatest intellectual effort, but the most sustained effort of service, that infinite capacity for taking pains which amounts to genius. The fact of the matter is that a large number of women are not fit to be home-makers because they have never addressed their minds to it as a vocation. They have regarded it far more as merely an opportunity to satisfy instinctive cravings, to express themselves, and to have a husband who will give them a good time. Yet race progress depends far more upon women than upon men."

"For the working-class wife and mother who has had to struggle to make both ends meet, but who has kept windows clean and kitchen bright, and kept respect in the face of overwhelming difficulties, I have the deepest admiration and respect. For the woman who does absolutely nothing to try to help by reforms in housing, education, and social services, I have very little respect.

"It should therefore be a matter of plain common-sense duty on the part of all those individual women who take their place in the wider world never to forget the far larger group of home-makers who have the right to demand their services in the matter of legislative reforms, housing reforms, the development of social amenities, and other things. We must not do these things for ourselves, or, to use a hackneyed phrase, as a means of self-expression. We should do them as our privilege in order to assist those women who are bearing by far the greater burden, and serving the race in far more fundamental ways." On this the Universe (London) comments as follows:

We trust that these excellent and truly Christian sentiments will be taken to heart by women of all political parties whose vocation lies in public work as well as (or, in some cases, instead of) in the home. There are many such—and many admirable Catholic women are among them—and the true purpose and spirit of their work could not be better expressed than in Miss Bondfield's concluding sentences.

Just as there are exceptional women called to the religious life, so there are exceptional women called to public rather than home service. But it should never be forgotten that they are exceptional, and never should language be tolerated that seems to place them upon a pedestal above the home-maker, or to depress in comparison the value and worth of the latter. There is a natural tendency that way; it is the exceptional that for obvious reasons gets the limelight. That a lady holding the high public position to which Miss Bondfield has attained should desire to turn it in another direction, and give honour where honour is due, redounds to her credit, and adds to the value of her own public service.

he Syllabus of Errors of Pope Pius the IXth

HOW ENEMIES TWIST THEM.

By Robert R. Hull.

III. A Recent Attack on the Syllabus of Errors.

In the July, 1924, number of *"Bob Shuler's Magazine,"* the rious "Rev. Bob" of not very savory reputation in Los Ange- and thereabouts, loudly calls for our $1,000, which, he says, have forfeited because he has proven that "A Loyal Catholic not be loyal to the United States Government, for he owes tem- al allegiance to the Pope." Bob, of course, like all his stripe, ld be unwilling to submit the case to a jury of fairly appointed ges, for that would necessitate a thorough sifting of all his ged "evidence." So he proceeds to declare himself the winner, r having constituted himself prosecutor, judge, and jury; and ays, at the conclusion of the article headed "Can a Good Ro- ist Be a Good American?"—"And now we wonder if Our Sun- Visitor will send on the check for $1,000."

Our Sunday Visitor is quite willing to send the $1,000 to any- whenever it is established, to the satisfaction of appointed ges, that he has proven his charge. The question involved is an rely objective one. We would be ashamed to be as unfair as v. Bob." We do not propose to decide, ourselves, whether the ey should be awarded or not. This can be done only by outside ties, after they have weighed the arguments of both sides. But one is ever going to accept our Reward Offer. Whenever the litions—necessitating fairness, openness, and objective argu- ts—have come to the knowledge of our enemies, none of them ever chosen to proceed to the contest.

Shuler presents, as his proof, a document written by a Rev. . Phillips, a Methodist "missionary to Mexicans," of Phoenix, . This document purports to give many of the propositions emned in the Syllabus, together with comments by a Catholic hority, a Dr. Don Jose Fernandez Montana of Madrid, the work Montana said to have been published in Spain, in the year 1905.

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ARE YOUR VIEWS SIMILAR TO THOSE EXPOSED HEREIN?

October 1, 1924

Rev. John F. Noll, LL.D.
Huntington, Indiana.

Dear Sir:

I have just read your pamphlet, entitled: "Kind Words from Your Pastor." I belong to a Protestant (Congregational) Church, and married a Catnolic six years ago. We have been extremely happy together, and our mutual conceptions of the great fundamentals of faith have been quite harmonious. But we have not been able to unite whole-heartedly in our church worship.

I frequently attend Catholic Mass with her, and appreciate many features of the Catholic worship that I find lacking in the Protestant service. Count Isidore von Loeben has expressed these, as stated in your pamphlet. But I am mentally incapable of subscribing to many articles of the Catholic faith (and in truth, to most of the Protestant articles of faith as well). Your pamphlet did not touch upon my case at all. I wonder in fact whether the Catholic faith is able to offer any explanation to the obstacle that confronts me, such as would enable me to honestly and conscientiously subscribe to the Catholic faith. I fear not. But I will state my case.

My religious faith is extremely simple:

1. I believe in a personal, sympathetic, just Providence.

2. I believe in the eternal continuance and growth of individual personality, character, friendly service and conscious affection; all other attributes of mortal existence I believe cease upon death.

3. The life and teachings of Jesus are the highest known exemplification in history toward the attainment of these qualities.

These conclusions are based upon study throughout my life of every form of religion that I know, of the sciences, of literature and history, and upon personal observations and inner experiences of my own. The foregoing statement of faith, I believe, is not antagonistic to the Catholic faith, or to any other truly religious creed that I know of. But the Catholic faith (as well as most of the Protestant creeds) lays down additional requirements, which I am unable to meet without violating all the "light" that I have. The following questions will disclose the nature of my difficulty:

1. Is there any authoritative proof outside of the Bible itself, that the Bible is the direct word of God, any more than is any other inspirational literature or art produced by man, including the Koran, the Talmud, the Protestant hymns and Tennyson's poems?

2. The observations of our senses, the events of history, the experiments of the science laboratory, the experiences and accomplishments of our own lives, the psychology and (above all) intuitional experiences of our inner consciousness,—are not these the sole sources from which all literature, teachings and faith, including the Bible, are derived? Are not these the means by which God speaks to those people who try sympathetically to hear His voice?

3. Does not God speak directly to all people who try to hear Him, and perform miracles among them, as much today as he did nineteen centuries ago among the single nation of Hebrews?

4. Do we have a single record today written by the hand of Jesus Himself? Were not all the records and Gospels of the life of Jesus written by other men, some years after the death of Jesus, in an age when all nations believed miracles to be performed daily by religious leaders everywhere and of every faith?

5. If God has deprived certain people of the means or the mentality to grasp the faith as the Catholic Church expounds it, even though they have eagerly and conscientiously followed their best "lights" in seeking the Truth, will God be so unfair, so unjust, as to subject them to eternal punishment, for what was not their own fault?

Frankly, I fully appreciate the strength of a conscientious Catholic, with his never failing source of assurance in every perplexity,—so unlike those who are thrown broad-cast, like myself, upon all the learning and experiences of modern life. These latter must reconcile the cosmopolitan nature of modern knowledge and life. It is true, that there can be only one Truth. But we may each see aspects of the same Truth. Where our conceptions differ, I could not and ought not to give the lie to such light as I have, by assuming that light to be false. To say that I have been hopelessly exposed to the teachings of the devil, neither answers my perplexities nor aids me?

Wherever the fault may lie, the fact remains that my mind is so fash-

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A Lie Will Be Refuted Here in Every Issue

WAS GOV. ALFRED E. SMITH OF NEW YORK THE CATHOLIC, ANTI-PROHIBITION, AND ANTI-KLAN CANDIDATE IN THE DEMOCRATIC CONVENTION?

THE recent Democratic National Convention, held in New York City, was a forceful example of what comes of attempting to mix politics and religion, or perhaps we should say, of an attempt made by those affiliated with a certain religious sect to dominate the convention and inject a plank into the platform dealing with a religious question."

The above was taken from the editorial page of "MOTHER'S HOME LIFE," a monthly magazine published at Chicago, issue of August, 1924. Here there are two allegations, first that the Catholic delegates tried to dominate the Democratic convention, secondly, that the Klan issue in the Convention was "a religious question." Neither of these contentions is true, as will be shown, in this article.

This is an example of what has been appearing on many an editorial page since the long continued deadlock was broken and the Democratic convention at New York City closed its sessions. Shall we be surprised that the smaller periodicals should be publishing misrepresentations of this sort, when we find, in THE CHRISTIAN HERALD of July 19, 1924, such as the following?—

"In all the history of American politics there has been no national convention like this one of 1924. Thoroughly deadlocked for a day over two weeks the deadlock was not over politics—its platform had been adopted on the fifth day—but on the two questions of religion and prohibition.

"Men who sat in the press stands day after day watching the futile efforts of the leaderless delegates to find a way out of the labyrinth into which they had blundered, ceased to predict the outcome.

"Whether they willed it or not, two men were singled out to stand as the exponents of the will of two factions. The Ku Klux Klan and the Pro-Protestant elements in the convention made William G. McAdoo their candidate. The Roman Catholic and the anti-prohibition elements massed solidly behind Alfred E. Smith, Governor of New York State.

"The fight on the floor of the convention over the question of including a denunciation of the Klan in the platform, won by the Klan suppertera, brought to the surface the first real evidences of bitterness on the part of the delegates. This bitterness was carried into the sessions after the balloting on candidates began."

First of all, we would ask THE CHRISTIAN HERALD: "Do you mean to take sides with the alleged Ku-Klux, Prohibition, pro-Protestant faction led by Mr. McAdoo?" Second-

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he Reasonableness of Christian Faith is Shown

QUENCE OF THE ARGUMENT.—1. God exists. He is infinite, intelligent and free (personal). d needed a supernatural revelation from God in order to acquire a sufficient knowledge of truth and of moral duties. In His mercy God gave to mankind this necessary revelation, the ticity of which is vouched for by miracles and prophecies. That revelation is Christianity. Its writings (the Gospels, etc.) are acknowledged by all scholars as presenting true history. They hat Christ claimed to be God, and that this claim was backed by miracles and prophecies. They hat He incorporated a Church with exclusive authority to teach Christianity to the world, that ted His Church with essential marks or characteristics by which it might easily be distinguished l rival institutions; that one of these characteristics is imperishability. Hence, the Church of may easily be found today. Of the existing Christian churches, the Catholic Church alone pos- the characteristics of the united, holy, universal, apostolic, imperishable and infallible organization ated by Christ. Therefore, the Catholic Church is the one and only authorized Church of Christ.

TEN FOR OUR SUNDAY VISITOR BY THE REV. H. C. HENGELL, Ph. D., MADISON, WIS.

ARTICLE LXIII

Private Judgment a Fallacy.

THE underlying doctrine of the self-styled and self-appointed "Reformers" that the Bible, interpreted by the private judgment of its readers, is the only rule of faith, that is to say, the sure and easy means of ascertaining a Christian must believe and ecessarily implies:

That all truths necessary for tion are to be found in the Bible. That everyone can and should tain these truths for himself by g the Bible.

Bible, however, is not and can- e the only source of Divine reve- . The Bible itself makes no such On the contrary: "Therefore, en, stand fast, and hold the tra- s which you have learned wheth- word or by an epistle."—2 Thess. Again we read: "But there are many other things which Jesus did, which, if they were written, every one, the world itself, I think, would not be able to contain the books that should be written."—John XXI, 25. Moreover, Christ did not commission the Apostles to write but to preach. In fact the New Testament did not come into existence for two or three decades after the Ascension of Christ into heaven. And yet Christianity, complete and authoritative, was taught during these decades.

According to the Protestant idea, one must be able to read and interpret the Bible in order to be saved. Christ never taught that illiteracy leads to damnation. He never demanded that His followers should read the Bible in order to be saved. At a time when there were no printed books such a command would have meant an impossible obstacle to Christianity.

The Bible itself does not vouch for its own inspiration. The Bible cannot

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BITS OF INFORMATION FOR BUSY READERS

The recent elections in the city of London resulted in Catholics capturing the offices of Lord Mayor and the two principal Sheriffs. This is a situation unparalleled since the Reformation, but it seems to be causing little excitement in England.

We quote from an article in the Oct. 8, 1924, **Christian Conservator** (United Brethren): "Many other Scriptures might be cited, but these are sufficient to establish the fact that nations are responsible to God, deriving both their existence and political authority from Him. This vital relation of state and religion has not been formed by men and cannot be dissolved by men." Why is it all right for a Protestant paper to teach such a doctrine, but wrong for a Catholic paper even to remotely suggest that "all power is of God"?

The **Western Christian Advocate** said, a short time ago: "No help will be found in creating intolerance and encouraging bigotry or in fomenting alarm. **Roman Christianity is here to stay. It cannot be driven out.** . . . No force of any kind can checkmate it. The only way it can be outdistanced is by the adoption of policies that extend over generations and upon which all the parties of Protestantism agree. We must produce better citizenship than they, better Christians, better churchmen, for in this lies our only just claim of superiority and leadership." How refreshing to read this in the same paper which was so greatly alarmed only this year over the creation of the two new American cardinals. The **Advocate** is to be congratulated on its discovery that bigotry (and that is what the **Advocate** calls attacks on the Catholic Church) does not pay.

The Protestant magazine, known as **"The Record of Christian Work,"** generally tries to be fair, although a little propaganda now and then creeps in. It seems willing to correct its errors, and wishes to be informed, when in the wrong, at least. This magazine, in each monthly issue, carries news of Catholic activities in home and foreign fields. The "Record" can see much good in the Catholic Church, and it is not like some others which can never see anything good.

The editor of THE TABLET challenges any and all comers to prove that the alleged hooting and hissing parties, in the Democratic convention, were made up of Catholics. He also calls for proof that the gate stormers and gallery-gods aimed to "help the Catholic cause" by such measures. The Klan has been representing that the hooting and hissing "was done by the hierarchy and priests." Others, no better informed, it would seem, have assumed that Catholic laymen made the noise. The TABLET editor says: "We were present as an observer when Bryan began to speak. At once the ten men in the row behind us began to hiss and hoot. We looked around and saw one negro, four Jews and two wearing Masonic pins. What the other three persons were we do not know. Hollins Randolph, the standard bearer for Georgia, and a Kluxer, together with some other delegates, looked our way in disgust. They may . . . have said to themselves: 'There goes those ignorant Catholics again;' 'What a vulgar organization the Catholic Church is;' 'What terrible things Catholics are taught.'"

Forty-seven demoklan Methodist preachers, disappointed over the results of the Texas primary, met in Dallas last month and pledged their support to the Texas republiklan ticket in the coming gubernatorial election, their purpose being to defeat "Ma" Ferguson at any cost.

Losses sustained, by a number of prominent denominational journals, in the last four years: Christian Advocate, $132,196; Epworth Herald, $101,598; Central Christian Advocate, $101,362; Northwestern Christian Advocate, $65,321; Western Christian Advocate, $48,135; Christian Apologist, $45,135; Methodist Review, $28,615. Such shortages must be made up by subsidies from the Methodist Church. None of the Catholic papers are having their losses underwritten. They must "sink or swim; survive or perish." In view of the great benefit of the Catholic press, its supporters should not only loyally pay their indebtedness promptly, but they should use every legitimate means to increase the influence of the Catholic press.

The best joke of the season is that the Klan is being worried by bogus kleagles who enter a community, collect dues and klecktokens, initiate members, and then disappear with the harvest of loose cash, leaving their poor dupes to find that they are not members of the Klan, after all. Last month one of these nifty gentlemen mulcted certain citizens of Buck Hill Falls, Pa., out of more than $500. Then the charming stranger folded up his tent, like the Arab, and "silently stole away." We have had plenty of bogus-priests and bogus-nuns. Now we have the bogus kleagle!

Under the title "Private Schools Not Un-American", The Washington Post published, in a recent issue, the following editorial:

"There will be much vigorous dissent from the sweeping condemnation of private schools as un-American, which was made the other day by Prof. Sharp, of Boston University.

"For the genius of America does not call for standardization in education, in industry, or in any respect. In industry we may grant that each worker be entitled to at least a minimum living wage. But we certainly cannot decree that nobody shall rise above that standard by doing more or better work, and thereby entitling himself to more pay, or profit. So in education. We may and should provide free instruction for all in the general essentials. But we cannot deny to those who can afford it, and who desire it, the additional and special advantages which are to be had only in private schools; remembering always that those who go to the expense of sending their children to private schools continue at the same time to pay their full share for the support of the public schools from which they derive no direct benefit."

A Serious Inquiry About the One True Church

By Rt. Rev. J. McGill.

(Continued)

CHAPTER VIII.

A further proof is derived from the conduct and practice of the Church—The Pastors always taught with an authority which implied Infallibility—The Councils—Vain effort of Protestants to evade this argument.

IN order to prove still more conclusively that the texts of scripture which we have placed under the view of the reader, do really establish the tenet, that the Church possesses an unerring, infallible authority, in matters of faith, we have only to consider the conduct of the Christian Church from its first establishment to the present time, as manifest in the decrees of Councils, and in the testimonies of the Fathers and doctors of the different ages of Christianity.

The conduct of the Church, unvaried from the beginning, is a practical exposition of the meaning of these texts of scripture, far more enlightened and correct, far more worthy of attention and reverence, than all the ingenious criticisms of modern Bible readers. The clear, explicit and harmonious traditionary testimony, furnished by Christendom throughout its whole extent, and by each successive age, is a commentary upon the revelations of God, and the sense and import thereof, of a credibility, weight, and importance, such as cannot be counterbalanced by any earthly testimony which can possibly be arrayed. The opinions, theories, views and speculations of the reformers, were they even harmonious, instead of discordant, could not weigh as a feather in the balance against this venerable testimony, consisting as it does of the combined voices of the Christian people and teachers, of every part of the world and of every age. And even the present Catholic Church, with its unanimous faith on this point of the unerring authority of the Church, presents to the world more than one hundred and eighty millions of Christians, who give the same interpretation to these texts of scripture, against those who claim the privilege to think more highly of their private understanding and wisdom, than of the combined learning and wisdom of all nations and ages.

That in the Church of Christ the pastors have always taught with authority, when disputes and contests arose among the Christian people of and particular congregation, city, or province, that the pastors decided

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The Fruits of the Mass and the Sharers Therein

At Mass it is very desirable to accompany the priest throughout the whole sacrifice, and to offer it to God with him. For it is not the priest alone who offers the Mass, but the following are the offerers:

1. **Christ, as already stated, is the principal offerer.** Thus the Mass is a sacrifice of infinite value on account of the infinite merit of the Victim who is sacrified and who offers Himself. There is an immeasurable difference between this sacrifice and the sacrifices of the Old Law, in which oxen, lambs, doves, the fruits of the earth, were offered up, and in which the priests, who were the principal offerers, were mere men. In the sacrifice of the Mass the principal offerer is Jesus Christ Himself, the only-begotten Son of the Father. Add together all the merits of the Blessed Virgin and the Saints, the purity of the virgins, the sufferings of the martyrs, the penances of the saints, the labors of the Apostles—all these added together would not give as much glory to God as one Mass.

2. **The priest offers the sacrifice as Christ's minister and in the name of Jesus Christ.**

3. **The faithful who are present at Mass can also participate in the offering of the holy sacrifice if they unite themselves with the priest.** Hence the priest calls the sacrifice he offers not only his own sacrifice but also the sacrifice of all those who are assisting at it. In the prayers of the Mass he invites the people to join with him in offering up the holy sacrifice, and he uses language common both to himself and the people. It is of great importance to know that when we assist at Mass we can all join in offering up the sacrifice with the priest. And the more devoutly and earnestly we assist at Mass, the more abundant will be our share in its fruits.

1. In the Mass we give God honor and glory, and we honor the Divine Majesty with the homage He deserves. We are all bound to pay Him honor because we are God's creatures; He created us from nothing; He preserves our lives, and all that we have comes from Him. But God is a Lord of infinite majesty and greatness, and we could not of ourselves render Him the homage He deserves. The Mass, however, has provided us with a means which far exceeds and surpasses all the homage that creatures of themselves could offer; it has provided us with a means of honoring the sovereign majesty of God as He deserves. The Mass may be called a sacrifice of infinite honor, because in it an infinite Person honors infinite greatness.

2. In the Mass we can appease the anger of God and give Him satisfaction for our sins. That God has reasons to be angry with us is clear to anyone who reflects on the number and gravity of the sins continually committed by ourselves and others in every part of the world. But we have a remedy in the holy sacrifice of the Mass. In it Jesus Christ offers Himself to His Father, and asks pardon and mercy for us just as on the cross He asked pardon for His executioners. If God to-day shows greater clemency to us than He showed in the days of old; if He does not now renew the terrible examples of rigor and severity with which He often treated the world, we owe it to His only Son, sacrificed on our altars. At sight of that Son God lays aside His anger and is appeased.

3. The Mass remits the guilt of our sins. It does not remit our sins immediately and directly, because this is the effect of the Sacrament of Penance, but it remits them in the way indicated by the Council of Trent "By this oblation God is appeased, and remits even serious sins by conceding the grace and gift of penance." In other words, it obtains for us the grace of conversion and contrition. To those who assist devoutly at Mass, that often happens which happened to some of the crowd on Calvary who went down from the hill penetrated with sorrow and beating their breasts. Thus, if even great sinners assist at Mass with proper dispositions, they will get the grace of repentance; they will be touched interiorly by divine grace which will enable them to cleanse themselves from their sins and to return to God.

4. The Mass also remits some of the temporal punishment contracted by sin. When sin is pardoned as to its guilt, there often remains a debt of temporal punishment. This temporal punishment may be lessened by various good works, but one of the most efficacious means is the holy sacrifice of the Mass.

5. The treasures of the merits of this holy sacrifice are so abundant that we can use them, not only for ourselves but for others also, and especially for the souls in purgatory. The souls in purgatory are unable to acquire merit for themselves, but by God's mercy we can always help them by the sacrifice of the Holy Mass. St. Thomas says that "by no other oblation can the souls in purgatory be more speedily relieved than by the sacrifice of the Mass." Hence we can help these holy souls either by getting Masses said for them or by assisting at Mass ourselves and offering up the holy sacrifice for the speedy termination of their sufferings.

6. The Mass is also a sacrifice of thanksgiving. Many indeed and great are the favors which God has bestowed on us, favors both of the natural and supernatural order. "What hast thou that thou hast not received" (I Cor. iv, 7), says St. Paul. We are, therefore, bound to show Him our gratitude. But the offering of ourselves, of our heart, our liberty, our goods, our very life itself, would always be much inferior to the benefits He has given us. Thus, if left to ourselves, we could not perfectly show our gratitude. But the Mass is a sacrifice of supreme thanksgiving. By it we can offer to God an offering greater than all the benefits we have received from His liberality. In offering the Mass to God we offer a gift of infinite value, because it is Jesus Christ that we offer.

7. Lastly, in the Mass we pray to God for all graces and blessings we may stand in need of. Christ has told us that if we ask the Father anything in His name, the Father will infallibly grant our petition. "If you ask the Father anything in My name, He will give it to you" (St. John, xvi. 23). In the sacrifice of the Mass it is Jesus Christ Himself who intercedes for us. He it is who undertakes our cause, becomes our advocate, presents our supplications to His Father, enforcing them with all the weight of His infinite merits and intercession. We can, therefore, pray during Mass, and ask for ourselves the temporal blessings of health, prosperity, success in our undertakings, and spiritual blessings, such as resistance to temptations, victory over some passion that is troubling us, the grace of avoiding sin and dangerous occasions, etc. Then let us pray also and ask for blessings for our relatives, friends and benefactors, for the poor, the sick and the dying, for those in sorrow, for those to whom we may have been an occasion of sin, and in general for all the needs of the Church, our country, and for all mankind, both living and dead.

THT MASS AND COMMUNION IN ONE KIND.

Why does the Catholic Church deny the chalice to the laity? Now, the question, in reality, is limited to the Latin, or Western, rite; for, among the Easterners, who are in communion with the see of Rome, communion in both kinds is allowed to the laity. The Church might, tomorrow, allow the chalice to the laity of the Latin rite, without, in the least, violating any established principle. It is a matter of discipline.

Nevertheless, another more important consideration is involved; for those, who demand that the cup must be granted to the laity, seem to deny that Christ is present, whole and entire, under either one species. It should be emphasized, for the benefit of such, that we partake of the living glorified body of Christ, as it is at the right hand of the Father, the body into which the Precious Blood has been recovered. See Heb. 9:22-24.

Now, the Mass must represent the shedding of Christ's blood, that is, its separation from His Body; and, therefore, both the bread and the wine must be consecrated and partaken of by the priest, the priest's consumption of both being an essential part of the Holy Eucharist as a sacrifice to God. In a sacrifice a change must be accomplished in the victim. Usually this is done by the infliction of death. But in the Mass Christ dies only in a mystical manner, and this is represented by the consecration of the bread and wine separately. No Mass could be valid if one of the species were absent. The priest's consumption of the species answers to the pouring out of the blood upon the ground and the burning of the flesh in the sacrifices of the law.

With Holy Communion it is a different matter. And it should be understood that only the priest who is actually celebrating the Mass, under the Latin rite, may commune in both kinds. There is no necessity to represent the separation of the blood from the body in communion; for the body which we receive contains also the blood of Christ, since it is the living body of Christ now in Heaven. His body and blood are now inseparable. "Knowing that Christ rising again from the dead, dieth now no more, death shall have no more dominion over him." Rom. 6:9. The disjunctive, "or," in 1 Cor. 11:27, allows room for communion in one kind; and, indeed, in the Acts of Apostles (2:42, 46; 20:7), communion is spoken of only as "the breaking of bread."

The Church does not condemn communion in both kinds. Because of the scarcity of wine, with so many thousands continually approaching the altar, and on account of the grave danger of profanation in handling the chalice, it is more expedient to have communion in one kind. Still, communion in one kind is a test, since those who reprobate it, among our separated brethren, must surely not believe that Christ's body and blood are now inseparable.

NEW LAMP BURNS 94% AIR

Beats Electric or Gas

A new oil lamp that gives an amazingly brilliant, soft, white light, even better than gas or electricity, has been tested by the U. S. Government and 35 leading universities and found to be superior to 10 ordinary oil lamps. It burns without odor, smoke or noise—no pumping up, is simple, clean, safe. Burns 94% air and 6% common kerosene (coal oil).

The inventor, K. K. Johnson, 609 W. Lake St., Chicago, Ill., is offering to send a lamp on 10 day's FREE trial, or even to give one FREE to the first user in each locality who will help him introduce it. Write him today for full particulars. Also ask him to explain how you can get the agency, and without experience or money make $250 to $500 per month.—Adv.

There are those who are as egotistical as the devil. Patronizing contributor do you say, "All of this I will give THEE if falling down Thou wilt adore me?"

PATRONIZE OUR ADVERTISERS

Does the Catholic Priest Usurp the Priesthood of Christ?

(Continued from Page One)

only, and not as possessing power of themselves to offer the sacrifice, do the Catholic priests serve at the altar.

Our Lord was not eligible to the Levitical priesthood, we are told, because He sprang out of Judah; and His priesthood is "according to the power of an indissoluble life." He "abideth a priest continually." 7:14-16, 3. That is, Our Lord has no successors. Now, the Catholic priest is, in no sense, a successor to Christ. He is clothed with the power of Christ's eternal and unchanging priesthood, and, in the sacrifice he offers, acknowledges the same to be the ever-living Christ, the Christ now present in Heaven. The Catholic priest, in no sense, crucifies Christ anew, for the body he offers is the glorified body, as it was after the Resurrection, which he offers **in any unbloody manner.** And yet, it is the same Body which was crucified, but, in the same sense that the glorified body of Christ was the same body crucified on the cross. Hence, when the apostle says, "if he (Christ) were on earth, he would not be a priest," he explains, in the words immediately following that Christ would not be a priest **of the Levitical order** (on earth), "seeing," he says, "that there would be others to offer gifts **according to the law.**" 8:4.

Now, the Catholic Church neither wishes nor assumes to restore the Levitical priesthood and the Levitical ritual.

The cross marks the dividing line between the Aaronic and the Melchizedek priesthood. The cross ends the one and begins the other. The sacrifices of the Old Law were prospective and incomplete. The sacrifice of the Mass is retrospective, is complete, and is an application of the sacrifice of Calvary. The daily holocausts of different victims are no longer necessary. 7:27. Christ ended all of that in His perfect sacrifice. Now the sacrifice of the Mass is not, in any sense, as Christ's on the cross, **a redemptive sacrifice. It is a commemorative sacrifice.** The victim is the same, in all masses, the celebrant is the same, even Christ.

Just as the blood of the calf, on the day of Atonement, was carried within the veil and sprinkled upon the propitiatory (Lev. 16:14), so Christ has taken His blood into the presence of His Father in Heaven. Heb. 9:22-24. He there offers Himself **as an unbloody oblation** to His Father, and, also, on earth, He offers, through the priest, **the unbloody oblation** of His body and blood to God. It is a blood which "speaketh better things than that of Abel" (Heb. 12:25), in that it cries for mercy rather than vengeance.

How beautifully the apostle describes the Holy Eucharist as the veil between the holy place (church) and the holy of holies (heaven) in "the tabernacle which the Lord pitched and not man." 10:20. We are to have confidence in entering into the holies by the blood of Jesus, **through the new and living way, His flesh!** This is addressed to the "brethren," that is, Christians, and not to the world (v. 19). As worshippers of the Living God, they draw nigh, without fear, not to the "mount which could not be touched," on which played the burning fire, the whirlwind, the darkness and storm (12:18), but to the Heavenly Zion, where Heaven and Earth are united and at peace, **with only the veil of Christ's flesh between!**

Truly, Our Lord was offered in a bloody manner **but once.** 9:25, 26; 10:10. The Mass is no second bloody immolation. It applies the merits of the Cross. It renews the soul. It pleads the sacrifice of Calvary. For we, of the New Covenant, **have an altar.** Heb. 13:10.

The Sacrifice of Calvary is Renewed in the Mass

(Continued from Page One)

of a Judas. Annihilation! that is the state of Christ when He lies on the altar or enters into our souls. And it is this utter annihilation and lowering of Himself that in Lugo's opinion constitutes the Mass a real sacrifice.

A Mystical Representation of Christ's Death.

When Christ offered Himself in sacrifice on the altar of the cross there was a real separation of His sacred body and blood. But now His sacred Humanity is glorious, immortal and impassible, and a real separation of His body and blood cannot take place; it can take place only in a mystical way. This is what happens during the Sacrifice of the Mass. By virtue of the words of consecration, **This is My body, this is the chalice of My blood,** the body and blood of Our Lord are mystically separated, and we have a mystical representation of Christ's real death on the cross.

However, **by virtue of the words of consecration,** only the body of Our Savior is present under the species of bread, and only His blood is present under the species of wine. But as Christ's body and blood cannot now be separated from one another, it follows by what the theologians call **natural concomitance** that the divine and real Jesus Christ is wholly present—body, blood, soul and divinity—under each of the species of bread and wine. Hence there is no real separation of the body and blood of Our Lord in the Mass; there is only a mystical separation.

PROTESTANT TESTIMONY ON THE MASS.

Mr. Augustine Burrell (Protestant) in the **Nineteenth Century** (April, 1896) testifies: "There is much that is touching and forlorn in the spectacle of the English Roman Catholic no longer able to adore his Risen Lord in any one of those stately mother-churches built by the piety and still instinct, with the genius of his ancestors, or to hear within their walls the tinkle of that bell, a sound carrying with it a richer freight of religious association than any other sound or incident in Christian worship. The Mass is a tremendous mystery, so profoundly attractive, so intimately associated with the keystone of the Christian faith, so vouched for by the testimony of Saints! Nobody nowadays, save a handful of vulgar fanatics, speaks irreverently of the Mass. If the Incarnation be indeed the one divine event to which the whole creation moves, the miracle of the altar may well seem its restful shadow, over a dry and thirsty land for the help of man, who is apt to be discouraged if perpetually told that everything really important and interesting happened once for all, long ago, in the chill, historic past."

Dr. Thorndike, Protestant, writes in his **"Just Weights and Measures," Chap. XVI:** "The practice of the Church in interceding for them at the celebration of the Eucharist is so general, and so ancient, that it cannot be thought to have come in upon imposture"; and **Rev. R. B. Nevitt, Prof. (Vide "The Living Church," April, 1913)** says: "No wonder that the Catholic Church offers the Requiem Eucharist, for it is **her answer to our questionings** and the sign of her conquest over death."

Rev. H. Page Dyer (Prot.), Philadelphia, said in a sermon on April 27, 1913: "The ancient belief of God's Church (anent Purgatory) is one of holy common sense. Few souls are so pure that they are fit for heaven (immediately following death), where nothing that is defiled may enter. And yet there are many millions of people, who are too good to go to hell."

BOOKS

God be thanked for Books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levellers. They give to all, who will faithfuly use them, the society, the spiritual presence of the best and greatest of our race. No matter how poor I am. No matter though the prosperous of my own time will not enter my obscure dwelling. If the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise, and Shakespeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom. I shall not pine for want of intellectual companionship, and I may become a cultivated man though excluded from what is called the best society in the place where I live.—**Channing.**

THE TYRANNY OF THE MAJORITY

(The Cincinnati Times-Star, August 19, 1924)

It has been a pet form of attack by radicals upon our institutions to speak of judicial tyranny in describing the power of the Supreme Court to annul a statute of Congress on the ground of its unconstitutionality. They have declared the Constitution intended that no such power should be vested in the Supreme Court. "Judicial usurpation" has rolled from the mouths of radicals. Two very well-known investigators, Prof. Charles A. Beard and Prof. E. S. Corwin, have shown by historical evidence that the framers of the Constitution intended to endow the Supreme Court with such fundamentally interpretative power. "The glory of the founders," says Prof. A. V. Dicey, an Englishman, "is to have devised or adopted arrangements under which the Constitution became in reality as well as in name the supreme law of the land."

One of the services the Supreme Court has performed in making the Constitution a living document is to protect the minority from the tyranny of the majority whenever the majority invades constitutional rights. Out in Oregon the Legislature passed a law that made parochial schools unlawful. Every Catholic school of primary and secondary education was outlawed. Every similar Protestant school contravened the law. The Oregon courts upheld the law. The Supreme Court of the United States held it unconstitutional. It violated the religious guaranties of the Constitution." [The U. S. Supreme Court has not yet rendered its decision.]

NEW OIL BURNER SELLS AT REMARKABLY LOW PRICE.

Works In Any Furnace Or Stove; Gives Twice the Heat; Cheaper Than Coal.

A remarkable new burner which costs only a few dollars and which heats any stove or furnace just as well as a $400 or $500 oil burner, has been perfected by the International Heating Company, 119 South 14th Street, Dept. 341, St. Louis, Mo. This amazingly simple and sturdy device gives twice the heat of coal or wood, burns a cheap oil, and does away with all the drudgery and dirt and smoke of heating or cooking with coal or wood. It gives one of the hottest, quickest, and safest fires known, and can be easily slipped into the fire-box of any stove or furnace by anyone. The manufacturers want one person in each locality, to whom they can refer new customers, and are making a special low price introductory offer, with 30 days' free trial, to the first user in each locality. They also want to hear from men and women who would like to make from $250.00 to $350.00 monthly acting as their representative. Write them today.—Adv.

Peace the most priceless jewel in existence is found only in the sacrament of penance. All have sinned, and with sin there is no peace.

PATRONIZE OUR ADVERTISERS.

PEOPLE OF MEXICO

The following letter recently appeared in The Los Angeles Times:

Los Angeles, May 26—Please may I compliment your paper on the news and the article by Dr. C. N. Thomas on the development of Mexico. At the same time, it is evident that the reflections on the plain, humble, common native, Indian or Mexican, are stereotyped, written by one who is not familiar with the everyday natives, Indian or Mexican, or the ones who have a larger infusion of white blood.

It is commonly said the larger the infusion the more uncertain the hombre. While dealing with the native Mexican or Indian as a people to be among and employ them it would be difficult to equal them in respect and politeness and for services rendered.

The Hon. Mr. Harriman complimented these people as the best workers he had dealings with and said this emphatically complimenting the Mexican people.

These people are not in any need of any new dogma or religion; they were content and happy until the propagandists got among them and disturbed them, as past events indicate, and so far as re-churching or introducing some new religion to them, it is a direct insult to them, and they do look at the proselyters as a little loco so far as religion is concerned.

The Mexican people can point with pride to the most elegant temples of Christianity. In all the large cities of Mexico and in the small towns, even in villages in the Sierras, are edifices of faith that astonish the stranger, showing the Christian spirit existing in these humble people that is established by the superior monuments erected to Christian faith. Why assail said people who render to their employer a faithful return for compensation agreed to? Let the natives alone in their faith.

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FARM FOR SALE

320 acres one-half mile from town, fenced and cross-fenced hog tight; good buildings, flowing well. For particulars write Lock Box 319, Huron, S. D.

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For an enterprising family or bachelor. Ten acres of good land (5 in fruit-bearing vines) in the finest fruit and walnut climate of Southern CALIFORNIA. Ample water, modern house, built 1923, well and sensibly furnished; with garage. Ready for immediate occupation. Church and resident priest. Particulars from MRS. CHARLES READING, 609 Olive St., Huntington Beach, California.

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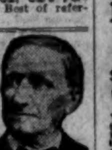
A Catholic person will share their fine furnished home with a Catholic couple over middle age who wants a real home and a quiet place in a first class neighborhood, near two Catholic churches, and theatres. Ten minutes ride down town. Steam heat, electric lights and bath, lovely private porch; everything furnished. If you wan to enjoy a quiet home write me. Post Office Box 802, Care Perfection Co., Kansas City, Missouri. Best of references required.

DON'T WEAR A TRUSS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BE COMFORTABLE—Wear the Brooks Appliance, the modern scientific invention which gives rupture sufferers immediate relief. It has no obnoxious springs or pads. Automatic Air Cushions bind and draw together the broken parts. No salves or plasters. Durable. Cheap. Sent on trial to prove its worth. Beware of imitations. Look for trade-mark bearing portrait and signature of C. E. Brooks which appears on every Appliance. None other genuine. Full information and booklet sent free in plain, sealed envelope. Brooks Appliance Co., 278 State St., Marshall, Mich.

NATURAL LEAF TOBACCO Chewing 5 lbs., $1.50; 10 lbs., $2.00. $2.50. Smoking, 5 lbs., $1.25; 10 lbs., $2.00. Pay when received, pipe and recipe free. FARMERS TOBACCO UNION, D18, Paducah, Ky.

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She Walks, Talks and Sleeps And She's Given Away! Get Her Before It's Too Late! Here's your chance, without spending a penny, to cuddle up in your arms a big, beautiful, wonderful doll that will walk with you, wink at you, go to sleep in your arms, and cry "Mamma! Mamma!" Her name is Betty Lou. You'll just love the way she's dressed in pink voile and black patent leather slippers. And her silky auburn hair is prettily bobbed!

WRITE TODAY! You can have Betty Lou in return for just a little favor, but you must hurry! Write me this very minute! Just say: "Please tell me how I can have Betty Lou for my very own." But be sure to write TODAY! Aunt Molly, Dep. 47-07 Spencer, Ind.

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I know that these finely ground glasses will give you such "True Vision" and splendid satisfaction that I insist on sending them on FREE TRIAL, so you can see what a remarkable bargain I offer. When they arrive, put them on and see with what ease and comfort they will enable you to read, work and sew, see clearly at a distance or close up, by daylight or lamplight.

If after wearing them 10 days and nights you are delighted with them and think them equal to spectacles selling elsewhere at $15.00, send only $3.98 otherwise return them and there will be no charge. Try them NOW—They are SENT FREE. They will come packed in a beautiful gold-lettered spectacle case. Try them for 10 full days at my risk and expense. Send the coupon now. Send no money!

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"From Unbelief to Belief"

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The calendars are mailed so that you may put them away in your dresser drawer, assuring cleanliness and freshness for Christmas giving.

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All of the profits from the sale of these calendars go to charitable purposes, such as poor churches and schools, so that besides getting your calendars you help a good cause.

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2	5	20	20	25
12	15	21		

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Dolly's name is
Tell me how I can get her free and also send me the Surprise Gift.
My Name
My Address

Bureau of Information

Questions are answered, as far as possible, in the order received, hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

Will you please tell me if my little girl who is dead sees me; or can she hear me when I pray or talk to her?

You are asking a question which is not so easy to answer. The Bible hints that those in Heaven do see us here on earth and are interested in us. For instance, it says that we are a "spectacle to the angels". It warns parents against scandalizing their children, because the *"angels"* of the latter "see God, who is in Heaven". It is clear that Almighty God may permit those in Heaven to observe their relatives on earth, but it is not likely that He actually does permit it except on the occasion of their prayers, or when there would be a special reason for it.

Why do we say 150 Hail Marys for the whole rosary, or 50 while meditating on one group of mysteries?

Long before the rosary existed in its present form, pious people were accustomed to imitate the religious in monasteries, who recited the psalter of David containing 150 psalms. The practice among many was to say some prayer, such as the Hail Mary, 150 times, one in the place of each psalm.

This was probably the reason why 150 Aves were decided on as the basis for the vocal prayer during the meditation on the 15 mysteries, which cover the whole Life of Christ and His Blessed Mother. Since the 15 mysteries are divided into three groups of five each, it was natural that 50 Aves should comprise one part, and since each group is divided into five meditations, it was also natural that the 50 should be divided into five equal parts of ten.

If omniscience is the attribute of God only, why, or by what means, are the Saints able to know us when praying to them?

You are right in supposing that the Saints hear our prayers only with a permission of Almighty God. No proof should be needed to support the belief that Almighty God, who is honoring and rewarding the Saints, would let them know when we are offering petitions to Him through them.

Does not the Church teach that all children born of parents married outside the Church are illegitimate?

No, the Canon law of the Church specifically states the Church passes no judgment on the marriages of those who are not Catholics.

Does the Roman Catholic Church recognize a marriage performed outside the Catholic Church?

Yes, it recognizes all marriages performed by any authorized official of Church or State, except where one of the parties to the marriage is a Catholic. The Catholic Church believes marriage to be a Sacrament for her people, and she does not permit her children to have this Sacrament witnessed by those who do not so regard marriage. There is consistency in this.

What benefit are cancelled stamps, and where may they be sent?

Cancelled stamps are sold and the proceeds used for the benefit of foreign missions. The stamps are used for various purposes, principally for the papering of walls. The sale of cancelled stamps, tinfoil, etc., amounts to thousands of dollars annually. The stamps, which you have diligently gathered, will be gratefully received by Fathers of the Divine Word, Techny, Ill. This institution is nearest to you and the sending of the stamps will entail less expense.

Does not the Roman Catholic Church teach that there is no salvation outside of the Catholic Church?

Yes, when this proposition is properly understood. The Catholic Church does not teach that all people who are not Catholics will be lost. She is willing to presume that you are honest in your belief, and if you follow it strictly, she leaves all judgment to Almighty God. She holds, and you must hold with her if you lay aside prejudice, that if you or I know where this form of religion is, and refuse to embrace it, we are opposing conscience, refusing to "hear the Church", and could not expect to be rewarded for our act of resistance.

In the 12th chapter of St. Matthew, verses 31 and 32, we read: "Whosoever speaketh a word against the Son of man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, either in this world, or in the world to come." Please explain this to me.

The Catholic Church often refers to this text in proof of Purgatory, because it implies that some sins will be forgiven in the world to come. However, the Bible makes it very plain that there is no redemption out of Hell, and that no souls stained with sin can enter Heaven. If one must be free from sin to enter Heaven, and if sins cannot be forgiven in Hell, yet if some may be forgiven in the world to come, there must be an *intermediate state*, the name of which does not matter much. Catholics call it Purgatory, because the word signifies a cleansing or "purging" from sin.

Every sin can be forgiven in this world upon repentance, but one who resists the grace of God during life and at death, sins against the Holy Ghost. He cannot be forgiven, because forgiveness implies sorrow and repentance on the part of the sinner.

In our prayers we say "May the souls of the faithful departed rest in peace." What about the unfaithful?

Evidently you do not understand what is meant by the word "faithful" here. In the language of the Church, the faithful are *the believers*, and the "departed" faithful are those who were members of the Church on earth, but who are now dead. That little prayer is nothing more than a brief prayer for the souls in Purgatory.

W. Q. D. It would be wrong, in case she knew of this affliction before she made her promise. Her fears, I think, are unfounded.

A. D. F. The reference was made to the instructions given by God concerning the Temple of Jerusalem. No orders were given about Christian churches. Evidently God wanted His children to do their best in building a temple for Him.

Soph. A. M. H. Yes, your questions were answered.

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After Dinner Story

TOMMY'S ANGEL.

As Tommy stepped out of church after Mass he buttoned his shabby gray coat, two sizes too small, about his thin little body. Although it was the middle of April, the air felt sharp to him, especially since his coat was well worn and the backs of his shoes had large holes in them, inconveniently coinciding with the holes in his stockings. Pulling his cap down over his ears, he slouched up the street.

He was thinking seriously on the subject of angels and how they have been known to help men. "Gee," he thought, "I wish an angel'd come down to help me. I wish he'd bring me a pair of shoes without any holes in them."

Tommy did not venture to wish for anything more. Bitter disappointments had taught him the futility of such wishes, which, moreover, were not encouraged in his home. His mother, struggling to keep herself and her three little ones alive, always said: "Now Tommy, don't you be wishing. Go out and find some work."

Tommy had hunted deligently but there seemed to be little demand for the services of a seven year old boy. He was hungry and the shoes, slipping up and down on his feet, had worn big blisters. "Oh, gee," he muttered again, "I sure wish an angel'd come."

A light touch on his shoulder interrupted his thoughts. Turning, he saw a lady in fashionable attire, who was gazing at him pityingly.

"Little boy," she said, "Haven't you any better shoes?"

"No ma'am," said Tommy, husky with excitement.

"Well, come to my house tomorrow afternoon and I'll have some ready for you. I am Mrs. Mannering and I live right up this street in house number one hundred and thirty eight."

"Oh, thank you," cried Tommy, "I'll sure be there."

The lady passed on, leaving Tommy rapturously surveying her back. To his admiring eyes, her trim white costume seemed entirely suitable to clothe an angel.

"I don't believe angels would wear such high heels on their shoes, though," he thought. "I suppose she wouldn't if she had wings."

Mrs. Mannering had heard a highly edifying sermon that morning on helping one's neighbor. The feeling produced by this sermon had prompted her to speak to the child whom she would have passed thoughtlessly, on another occasion. The glow of satisfaction which she felt was very pleasing.

"I'll go up in the attic tomorrow morning and get out a pair of Henry's old shoes," she thought. "Dear me, that child grows so fast, I can't keep him in clothes to fit him."

But alas for Tommy. Next day a car stoped before Mrs. Mannering's door and a lady rushed up the steps.

"Nell, come on out for a drive with me. We are going out to Lombardy Inn and have tea."

"Oh, how lovely!" exclaimed Mrs. Manering as she dabbed her nose with the powder puff, poked at her hair and flew into a long coat. "I've been dying to go out there."

The two ladies ran down the steps and sailed off in the big car.

Tommy shaking with excitement, knocked at the back door, just as soon as he could safely call it afternoon. A plump freckled Irish girl opened the door.

"Is—is Mrs. Mannering here?" asked Tommy in a voice—trembling with suspense. Already he saw his feet encased in nice shiny shoes.

"No, she isn't," answered the girl, rather curtly. "Why, what's the matter?" For Tommy had turned pale. He took a step backward and then with sudden hope, again faced the girl. "Did—did she leave any package?"

"Wait a minute and I'll look. Come inside," said Mary. As she left the room, she muttered, "Just Patsy's size when he died."

Her search was, of course, in vain, and she returned to the kitchen. "No," she said, shaking her head, "I can't find any package."

Tommy turned to the door, put out his hand and then, sinking to the floor, bursted into tears. Mary bent over him in alarm.

"What is it, now, darlin'?" she asked.

"Oh," sobbed Tommy. "The angel lady was going to give me some shoes and she didn't and now I don't believe there is any angels at all."

Mary glanced at Tommy's little blistered heels. Then she left the room and mounted the stairs to her own chamber.

"Sure, and it's her forgetfulness again. Didn't she have a luncheon just after I'd been to the dentist and had six teeth out? I'll give him Patsy's shoes. They'll do him more good than they will me."

From her bureau drawer, she pulled out a pair of heavy shoes, nearly new, and a pair of stockings. For a moment she hesitated, as if to put them back, and then shut the drawer and went downstairs.

"Here's a pair of shoes that were me brothers' that died. Sit up and put them on," she ordered.

Tommy stifled his sobs suddenly and sat up. In joyous haste he threw off the old shoes and pulled on the heavy stockings and then the shoes, warm and comfortable. With a radiant smile, he stood up. Mary swiftly pushed him out of doors, not waiting for thanks and returned to her dishwashing, savagely rubbing her eyes with her apron.

Mrs. Mannering, twenty miles away, hurriedly set down her cup, exclaiming: "There, I forgot that boy who was coming for some shoes. Well, never mind, someone will give him some."

Tommy, walking briskly down the street, saw in his mind's eye an angel, but she no longer wore a white suit and high-heeled shoes. She was freckled and rather cross-looking and was adorned with a blue gingham apron. "Gee," thought Tommy, "She won't need shoes long. She's almost good enough to have wings."

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OUR SUNDAY VISITOR

Issued Weekly by
OUR SUNDAY VISITOR
Huntington, Indiana

RT. REV. MSGR. JOHN F. NOLL, LL. D., Editor
Rev. R. R. Kelly, Rev. M. A. Chapman and Robert R. Hull, Associate Editors

Contributing Editors: The Rev. Bernard J. O'Reilly, St. Louis; T. F. Coakley, Pittsburgh; R. C. Kruger, Madison, Wis.; Albert Muntsch, S. J., S. F. Carmelite, S. J., St. Louis.

Entered as second-class matter May 5, 1912, at the postoffice at Huntington, Indiana, under Act of March 3, 1879.

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HUNTINGTON, INDIANA, NOVEMBER 2, 1924

THE MOTIVE IS A WICKED ONE.

We would call the reader's attention to the following editorial comment in the *Detroit News*. It deals with the Constitutional Amendment which the people of Michigan will be asked to vote for this week.

We reproduce it because it endorses what we have repeatedly said about the real motive behind every anti-Catholic agitation. The wickedest forms of propaganda against Christianity in general, and the Catholic Church in particular, in different parts of the world, are waged in the name of patriotism, and of everything that is lofty; and the danger to the country is not from the scarecrow to which they call the attention of the people, but from themselves and their movements. The man behind the Michigan Amendment would not even have been eligible to the K. K. K. a few years ago because he was not an American citizen. He has capitalized the current bigotry, and today pretends to be a Saviour of America.

For years we have followed the different anti-Catholic movements very carefully and have on hand lots of information about them; and not only have such movements not been justified in a single instance, but their sponsors were influenced by other motives than Protestantism, or their country, or the good of the people.

Here is the Detroit News editorial:

THE ATTACK ON PAROCHIAL SCHOOLS.

There is no sense in ignoring the fact that a religious issue has been dragged into Michigan's state and local elections this fall, for everyone with ears to hear knows it is alive, particularly in Detroit where it has been raised in the Mayoralty contest.

The anti-parochial school amendment which appears on the state ballot is nothing on earth but an attack on several churches; and nothing is easier to prove than that, if one asks himself honestly what possible motive the people have who are promoting the measure.

Is it for any reason of economy? No. Everyone knows or ought to know that when a taxpayer sends his children to the parochial schools that fact doesn't relieve him of one penny of any state or local tax. When a child is sent to a parish school his parents continue to pay taxes which keep public schools going, and not a penny of these taxes is used to maintain any schools but public schools.

Is it because children in parochial schools are not properly educated? No. These schools are supervised by the State Superintendent of Public Instruction, just as public schools are. The teachers in charge of parochial school classes must pass exactly the same examination as public school teachers before they are allowed to teach in Michigan; the education they provide must come up to the same standard the state requires of public schools. That isn't opinion; it's the law.

Here in Detroit this state right to supervise parish schools is delegated to the Superintendent of Schools who has exactly the same authority to supervise parochial schools as he exercises over public schools, and who uses that right. A child transferred today from a public school to a parochial school finds he is being taught exactly the same subjects by a teacher just as capable of giving him an education.

If the amendment has no economic value and can't give anyone a better education, what is the purpose behind it? The answer must be that it is an attack on churches which maintain private schools. It intends to destroy these schools, maintained privately but supervised by the state, because religious training is part of the program of these institutions. It is destructive. It means to build up nothing; it aims simply to tear down something other citizens have built in accordance with their constitutional rights, including the right of religious liberty.

If they were constructive instead of destructive the promoters of this anti-parochial school amendment would devote their energy to trying to provide religious training for children who are now without it. Instead of seeking to destroy the religious influence of parish schools they would seek a workable plan to furnish public school children the same sort of influence, under the leadership of religious educators of all creeds, as is done today in various other parts of the country, just after regular public school hours.

Isn't that more logical, more decent, more in keeping with the spirit of the message from the Mount, and more constructive than this product of destructive ignorance and intolerance?

THE COURTS.

The most dangerous plank in the platform of LaFollette is that which would disturb the Supreme Court as it is now constituted. While it is true that its decision may occasionally not be concurred in by every member, the Supreme Court is the best thing our Government has for the protection of all its citizens.

The renowned de Tocqueville in his celebrated work *"Democracy in America,"* declares that "within its defined limits the power given to the American Courts to pronounce upon the constitutionality or unconstitutionality of laws, forms one of the most powerful barriers ever established against the tyranny of political assemblies."

Let us take the case of private schools. In Oregon, where Catholics are greatly in the minority, every member of the State Supreme Court declared unconstitutional the amendment which aimed at the abolition of the private schools. We feel certain that every member of the United States Supreme Court would take the same stand—unless its personnel were elected as other representatives of the people are, and, like many of them, deliberated and passed judgment as partisans.

THE FAITHFUL DEPARTED.

During the month of November all good Catholics think of showing charity to the Poor Souls. They continue the October Rosary devotions and offer the same together with the indulgence attached to the beads for these "faithful departed."

In a few days, the people of the whole world will interrupt their work, their recreation, or their studies, and silently pray during a brief moment for those who lost their lives in defense of their respective countries. It is so natural to pray for the fallen on the day that we honor their memory. This is nothing else than belief in Purgatory on the part of the human heart, even if the prejudiced mind dissent.

One certainly has a very distorted conception of the sanctity of God if he believes that the soul of even the ordinary good person wings its flight direct to God's infinitely holy presence immediately following death. Who is there so perfect that his soul knows not the slightest defilement? Yet Holy Scripture, as well as human reason, teaches that: "into Heaven nothing defiled shall enter." On the other hand, few of us like to believe that we are deserving of eternal banishment from God. If we are not deserving of immediate Heaven, nor yet of eternal Hell, there must be a place of *temporal purgation* for ordinary good people. Such was always the belief of the Jews, as it is today; such was the belief of united Christendom until the so-called Reformation; such is the actual belief of most Protestants, even though they professedly reject such teaching.

OBJECTS COMMENDED TO YOUR CHARITY

The following amounts were contributed to the different funds from October 1st to October 22nd.

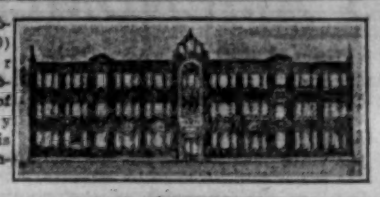
For Our Sunday Visitor Building Fund	$116.00
For Education of Priests for Free Missions	1.00
For Training and Supporting Catechists	24.00
For Missionary Propaganda in Newly Plants	5.00
For Home and Foreign Missions	2.00
Center of Saint Veronica—Memory	5.75

An Identical List of Contributions Follows:

$25.00—Ripley, Ohio. $10.00—Mercer, Pa.; Hr. Minn.; Phil., Pa.; Colorado Springs, Colo.; Paris, Ind.; Redford, Mont.; Chicago, Ill.; Chicago, Ill.; St. Louis, Mo. $5.00—Caldwell, Ohio; Middletown, Ohio; Pratt, Kansas; Cloquet, Minn.; Berkeley, Calif.; Boston, Mass. $3.00—Stamford, N. Y.; Madison, Ind. $2.50—Pittsburg, Pa. $2.00—Pittsburg, Pa. $1.00—Olney, Ill.; Ft. Wayne, Ind.; Cloquet, Minn.; Ft. Warne, Ind.; Geo. Transfer, Minn.; Battleground, Wash.; Erie, Pa.; Atlanta, Ga.

Amounts under $1.00 not listed for want of space.

Your Life Subscription ($10) helps pay for this new Publishing House of Our Sunday Visitor. It is now under construction.



Amount Received Last Week $116.00

Readers Speak to Readers

St. Philip Neri Mission House
Lapeer, Michigan

Dear Monsignor Noll:

You are so devoted to everything making for the advancement of the Church that I feel I can make myself bold in begging a little space in your priceless paper to say a word about a vehicle of light that is all too little known. I refer to Mons. Victor Day's plan of teaching Christian Doctrine by correspondence. This work was undertaken by Mons. Day in behalf of the Catholic children in the land that God had given them in the State of Montana.

His field was so extensive, and the Catholics so scattered that it was physically impossible to give the children the care and attention they needed. So teaching by correspondence being much in vogue at the time, the redoubtable Monsignor—then Father—felt that if other branches of science could be taught by mail, why not Catechism? So he set out to perfect a plan that would work. And he succeeded.

This was several years ago, but it was only last November that the work came under the writer's notice. In the Rural Missionary Experiment for which I was sent here, I soon found on going into the hedges and by-ways of the rural districts that a peculiar situation existed. I found Catholics, long, long neglected, with mixed marriages galore. On trying to get some of these tangled unions straightened out, I discovered more than one non-Catholic who was open-minded and anxious to learn about the neglected faith of the supposed-to-be Catholic party. This was in the winter time, and winter in Michigan renders traveling on the side roads anything but easy. Besides, our work was so scattered we soon found it impossible to take advantage of any good dispositions we might meet. And I found cases that were urgent. For instance, I found a woman married to a non-Catholic, the mother of five bright children, three of them baptized, two not, who begged me to give her instructions, as she wanted to bring up her children in the faith in which she had, in marriage, promised they should be reared, but which faith her husband had long neglected.

It would be well nigh impossible for me to expect her to come to the local Church for instructions, and it would be extremely difficult for me to make regular trips to her home, she lived so far out. Perplexedly, I thought of Mons. Day's Catechism by correspondence. I happened to have in my possession a set of the instructions on the Apostles Creed. I tried it. It worked like a charm. In about three months she was ready for Baptism. And the day she made her first Holy Communion, her three eldest children made theirs. Her two youngest were baptised and her long lapsed husband came back to the Church. And I must say in passing, that she was positively the best instructed convert I had ever baptised.

Since then I have been using the method on other cases with similar success.

The beauty and advantage of the work is that the Catechumen does the work himself. He has to learn the lessons well in order to be able to answer the questions well. This exercise fixes the matter in the subject's mind as nothing else can. Curiosity is aroused by the simple, yet appealing, questions. Pride is stimulated by the ambition to find out the answers—which are in the wonderfully well explained lesson—and by the eagerness to return a good paper.

Now, besides being the God-sent agency to take care of such cases as I have cited above or referred to, this unique plan has another merit, and that is that it can gain an entree to the inquiring heart that the priest cannot reach. So many non-Catholics are backward, aloof, hard to approach on a matter so delicate as religion. But when you are able to ask the one of good will if you can put him under a course of instruction in which he himself does all the work, you are going to start something. His consent to try it is all that is needed. Love and labor and prayer will do the rest, or if you can love your subject with a hearty Christian love, you have already crossed the pons assinorum. Personal letters, personal visits, if possible, even personal tokens of your kindly sympathy can be employed to the most splendid advantage and with assured good results.

So I maintain that Mons. Day's method of teaching Catechism by correspondence should be better and more widely known, because it serves a great need in our economy of making conversions. The laity, as well as the pastor, can use the plan. In fact lay people can get non-Believers interested whom the priest wouldn't have a chance to approach.

Of course, it is to be regretted that Mons. Day has not his great work completed, the third unit, treating of the Sacramental System of the Church being in course of preparation. But his exposition of the Apostles' Creed is so excellent, that we are willing to wait for the third part, and, in the meantime, teach our catechumens in the old, hard, clumsy way, the things pertaining to the Sacraments.

Respectfully yours,
THOMAS R. GORMAN.

Cambridge City, Ind., Oct. 6, 1924.
A. C. Aurentz, Fort Wayne, Ind.:

At the appearance of your announcement in Our Sunday Visitor relative to aiding Father Noll's work, I recommended from the pulpit of Holy Trinity church, New Albany, Ind., your chocolates. I now take occasion to request the shipment for "Candy Day" of three boxes to the following addresses:

(Rev.) JOHN A. RODUTSKEY.

Laramie, Wyo., Sept. 1, 1924.
My Dear Catechist Doyle:

It surely makes one happy to learn of your noble work and of its wonderful results.

I am a convert to the Church and am most happy in my faith. I have been and am still a great student of our Holy Religion, and I attend Mass and receive Holy Communion nearly every day. I really feel as though I want to do some good for our Dear Lord.

For the past eleven years I have traveled all over the United States and Canada. I am still traveling and like my position very much. I have always loved the Mexicans and am deeply interested in them. I have made most of the towns in New Mexico several times. I love children. . . I long to be a Catechist. Your work appeals to me so strongly. I think I can be of help, since there are many people who would be glad to give money for your work if they knew more about it. Often when I bring up the subject of Catechists and their work, I can see at once that everybody is interested and wants to know more about the work. I wish I could have more literature to distribute and so get more people to help in this noble work.

I will often think of you and pray for you. I am enclosing a little money order. You may use it as you see fit.

Sincerely yours in Christ,
Rock Springs, Wyo. A. C.

EXTRACT FROM DIARY OF A MISSIONARY CATECHIST.

October 4, 1924.

Our Saturday Sewing Class was opened today. The attendance was small, but as it becomes better known we look for increased attendance. This work was placed in Our Blessed Mother's hands and class was opened by singing "Dios Te Salve." Our first work was making Altar Linens for our Chapel.

CATECHIST S. R.

Aurentz delivers to you $1.50 candy value for $1.00, and then gives most of his meagre profit to Missionary work. Find his address on page three.

YOUR VOCATION,

Boys of 7th and 8th grades, must be decided upon in the near future. Ask for free illustrated pamphlets on the missionary vocation. We should like to correspond with boys wishing to devote their lives to the priesthood and missionary career. Boys not called to the priesthood may become brothers and continue to follow their trades, in mission fields, for the service of God. Address the Rev. Father Rector of the Mission House nearest your own home. Mission Houses: St. Mary's, Techny, Ill.; Sacred Heart, Girard, Erie Co., Pa.; St. Francis Xavier (Miramar), Island Creek, Mass.

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THE OBLATE FATHERS, Laurel Heights, San Antonio, Texas.

ARE YOUR VIEWS SIMILAR TO THOSE EXPOSED HEREIN?

(Continued from Page One)

loned that I am mentally unable to accept the Catholic faith (unless the foregoing obstacles can be surmounted), no matter how great may be my desire to throw my lot with your Church, or to enter more wholly into the Catholic worship with my wife. I therefore submit that I am entitled to your kindly consideration. Perhaps you could refer me to some literature that would meet the very questions that I have here raised.

Yours very truly,

ANSWER

Since there are many men in this country, earnest and good in their own way, who, like the author of the above letter, have no definite religious convictions, we have deemed it advisable to answer his questions for all who are interested.

(1) Would you demand a stronger proof for the Bible's authorship than is available, say, for the authenticity of the poems of Tennyson? What good grounds would you have for discarding Tennyson as the author of poems attributed to him?

However, the authority on which we depend for the divine authorship of the Bible is more credible than the ordinary human authority the world has for accepting other truths. The Church of God, if it be the Church of God at all, must have divine authority behind her; in other words, her authority must be infallible or unerring when she speaks on matters so fundamental as the authorship of the Bible. But if the Catholic Church were a human institution, her testimony concerning the authenticity of the New Testament would be almost incontrovertible, since she witnessed its writing by those who were her first apostles. It is true that Protestants, who discredit the infallibility of the Catholic Church, are illogical in accepting the Bible as the word of God, because they have absolutely no other proof than the word of the Catholic Church that the writings contained within the two covers of the Bible were divinely revealed. Catholics, who do accept the Church's infallibility, are logical.

(2) No, the very word "faith" implies knowledge, which is derived solely on the authority of another. What you observe by your senses, what you discover in the laboratory, what you experience in your life, you do not accept on faith. You accept the facts of history on faith, because you must depend on the historian, or the teacher, or the encyclopedia for these facts. Most of the information you have comes by faith; everything you read in the morning paper reporting a happening in France or England, or Egypt, or Germany, you accept on faith, or on the word of another.

Now when we accept the teachings of God, whether directly or through His accredited representatives, we display faith.

It must be quite evident to you that God would want His whole human family to know Him alike and to worship Him alike, and this would be impossible unless He made a definite revelation concerning His nature, His terms for salvation, etc. God would not be God if He revealed contradictory things about Himself, or about our duties to him. The infidelity which does exist in the world is due to the conflicting views of even sincere persons or groups of people, who believe that the Holy Ghost inspires the individual.

(3) No. Even in the case of the Hebrews God did not speak to all the people directly. He made a revelation of Abraham and his successors, the Patriarchs. He called Moses aside from the people and gave him the Ten Commandments and lengthy instructions concerning divine service, etc., and Moses was to deliver God's will to the people. Moses had successors, to whom Christ Himself referred when He said: "The scribes and the Pharisees sit on the chair of Moses; therefore, whatsoever they say to you, do ye." God does work miracles today when there is a good reason for them. There is not the same reason for miracles now that there was nineteen hundred years ago. At that time miracles were necessary for the introduction of Christianity into the Hebrew and pagan world. Today Christianity is a fact centuries old, exists in all enlightened nations, and is able to offer convincing credentials of its own; and those who will not hearken to the claims of the Church would not accept miracles.

(4) No. Jesus did not do any writing, save the few words He wrote in the sand. What we accept as inspired writings of the New Testament were written by contemporaries of Christ, and with the exception of the Gospels of St. Mark and St. Luke were written by the Apostles who were schooled by Christ Himself. The writings were read from the pulpits of churches in the first centuries, and the people could not have been deceived concerning their authorship.

(5) God will not condemn to eternal punishment any who are invincibly ignorant of the truths of faith or of the obligations of the Church. However, it does not take great learning to lead one to faith. Christ praised the humbling of pride, and holds up the faith of children as the ideal. Some of the best Catholics in the world are of the simple, unlettered kind. This does not imply that the Catholic Church appeals most to the ignorant, but is proof that God does not make the practice of faith so difficult that even the ignorant need not have the benefit of it. If we believe in God at all, we must believe that He would reveal Himself to rational creatures, and not leave them in the dark concerning their eternal future.

When sending subscriptions state whether same are renewals or new.

YOUR BELOVED DEPARTED ONES, IF THEY COULD CHOOSE, WOULD CERTAINLY PREFER A MEMORIAL CHAPEL TO THE COSTLIEST MAUSOLEUM

The Fathers in our Honan mission, (China) must often offer up the holy Sacrifice in crumbling mud-huts, or even in stables. You can show your affection towards our Eucharistic Lord and your beloved dead by erecting a handsome BRICK MEMORIAL CHAPEL in one of the larger villages of our mission and thus help to lead hundreds of poor pagans into the true fold.

Cost of Chapel with School $500;
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Do not miss this opportunity of doing something great for the glory of God and the salvation of your own soul and those of others! If you cannot pay full amount at once, write to us to inquire about terms.

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MOTHER ROSE, Prioress Carmelite Convent,
18th and Victor, St. Louis, Missouri.

Dear Reverend Mother:

Please enroll me in your Auxiliary ($1.00) enclosed. I shall be [illegible] to learn the advantages of membership.

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Street Address _____

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